THE ENGLISH CATHOLIC.

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THE OBJECTS OF THE SOCIETY ARE: 1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer. 2.—To uphold and appreciate the English use, both in rite and ceremonial.

All who are in sympathy with the Objects of the Society are invited to communicate with the General Secretary. Annual subscription for members, 3/6, which includes subscription to the *English Catholic* (2/- per annum, post free).

NOTICE FROM THE GENERAL SECRETARY.

The difficulties which made members deem it inadvisable to hold an Annual General Meeting in 1942 are if anything even greater this year. The war-time Emergency Committee proposes therefore to meet in St. Edmund Hall, Oxford, (by kind permission of the Principal), on Wednesday June 30th, at 2.30 p.m., to receive the Reports and Financial Statement, which will be published in the Autumn issue of the *English Catholic.*

Notice of any matter which a member wishes the Committee to consider should be sent to me not later than Saturday June 26th.

Members of the General Committee who may be able to attend the meeting will be very welcome.

341 London Road, Reading. G. B. TIMMS.

THE CATHOLIC DOCTRINE OF EUCHARISTIC SACRIFICE.

II. THE HOLY EUCHARIST—THE PASSOVER OF THE NEW COVENANT.

The night before our Lord suffered, he met with his disciples for a meal; we speak of it as the Last Supper. It was most probably the last of many suppers which Jesus had held in that room with his followers. For it was customary for devout male Jews to meet together before the great Jewish religious Feasts, and indeed also once a week before the Sabbath began. These suppers were of a religious and social nature. It is probable as Oesterley has pointed out that the "Last Supper" was such a meeting and was not the Feast of the Passover itself (vide *The Jewish Background of the Christian Liturgy*, W. E. Oesterley). We can imagine that the minds of our Lord's followers had but one thought on such an occasion, viz. the great Passover Feast that would take place on the morrow, both the ceremonial in the Temple at the slaying of the lambs and the meal that would follow in the houses of Jerusalem.

The supper being ended Jesus took of the bread and wine which formed part of the meal at these occasions ("Kiddush" is the term Oesterley uses). Our Lord would probably say the customary "Sanctification" or blessing over the bread and wine (Oesterley, p. 81). He then gave the Bread to his disciples saying "This is my body which is given for you." After he had partaken of the cup of water and wine he gave it to the disciples and said "This cup is the New Covenant in my blood which is shed (poured out) for you." We may ask, how would the disciples of Christ interpret these words of his? Surely they would think in terms of sacrifice. (1) The feeding on the sacrificial victim, (2) The life-blood of the victim poured out in a New Covenant be-

tween God and his people.

The Christian Church has seen in this act of Christ the inauguration of the New Covenant and Sacrifice between God and the new Israel. Jesus is the New Moses who leads the Chosen People of God—the Holy Catholic Church, which is the New Israel—from the darkness of sin and the tyranny of the Devil into the Promised Land of Heaven.

The Gospels tell us that as Jesus hung upon the Cross the veil in the Temple was rent asunder, thus exposing the Holy of Holies to the gaze of all. The presentation of the life blood of the victims by the High Priest was at an end. No further animal sacrifice was needed because the Eternal Son of God was slain, and he was a willing victim and no mere animal substitute. The slaying of the victims and the presentation of their life blood had always to be repeated in the Temple. These sacrifices were a shadow or type of the one true perfect sacrifice. Christ our Lord came not to destroy the Old Covenant but to complete it, to give it finality and to fulfil it, i.e. to fill it full with new life and reality. (St. Matt. v, 17).

In our Lord we have not only the prefect and final sacrificial victim for sin but also the true and great High Priest (Heb. ix, 11). We see in the Death and Crucifixion of Christ the slaying of the victim. But it is into no Holy of Holies at Jerusalem that our great High Priest has passed with the life-blood of the victim—his own Blood—but into the true and eternal sanctuary of heaven itself, where God truly dwells in the Most Holy Place. Thus the Ascension of Christ to heaven corresponds to the entrance of the great High Priest into the Holy of Holies and the culmination of the sacrifice.

Our Lord eternally pleads his Sacrifice in heaven by the presentation of his Life-Blood there. His Church below through the power of the Holy Ghost joins in that heavenly offering. The Church's offering is her participation with Christ in his heavenly act of offering. By virtue of this union between the Church's offering of bread and wine and the eternal session of our true High Priest and Victim in the heavenlies, there is made available for us the true communion of the Body and Blood which is ever offered in heaven.

(*To be continued*).

THE CHOICE OF HYMNS.

[*Reprinted, by permission, from the Parish Magazine of St. Mary-Magdalen, Coventry.*]

There is no part of our Church services which makes a greater popular appeal than the singing of hymns. People are inclined to feel that they have been cheated if, when they come to church, they are not given the opportunity of joining together in songs of praise. The instinct is a right and true one. From the very infancy of the Church, Christians have expressed their praise, their worship and their love of God in common singing. St. Paul bids the Colossians "admonish one another in psalms and hymns and spiritual songs"; and almost certainly there may be found in his letters the traces of early hymns. Not many years later, Pliny the Governor of the Roman Province of Bithynia on the shores of the Black Sea, reports to the Emperor that the Christians of the region are accustomed to sing a hymn to Christ as God in their assemblies. What these earliest songs were, we do not know; but before long hymns were being sung which have passed into the common possession of the whole Church. The short evening hymn, "Hail, gladdening Light," comes from the third century; and the Gloria in Excelsis, which has become part of the Eucharistic Liturgy, is another familiar hymn of very ancient date. It would be fascinating to describe the development and progress of hymn writing from those times until now. From Greek hymns like "Christian, dost thou see them" or "Come ye faithful, raise the strain," through the whole course of Latin hymnody from St. Ambrose in the fourth century until the sixteenth century and even later—a treasury of ecclesiastical poetry unexcelled in richness, variety and nobility—we reach at length the compositions of our own countrymen, George Herbert, Bishop Ken and Charles Wesley. But it is not really necessary, for you may take your "English Hymnal" and discover for yourself from the notes at the head of each hymn, its origin, its author, and its date. It is good to do this; for not only does it give us a new interest in our singing, but it helps us to realise in a marvellous way the universality of the Church of God, and to join in some sense with the praises of the Heavenly Choir where all nations

and kindreds and peoples and tongues stand before the Throne and glorify the Lamb.

More important, however, than a knowledge of this kind is the cultivation of a true taste and appreciation of hymns and a sense of the qualities which are necessary in a good hymn. For if it is true that hymn-singing attracts many people to the service of the Church, it is equally true that a great number of the hymns sung offend the intelligence and sensibility of not a few, and almost certainly repel others from the very doors of the temple. God forbid that we should be accused of desiring to turn the Church into a select club of artistic dilettantes. That is not the point. But the Church is concerned with the salvation of men, their bodies, their minds, their emotions, their whole self. If the Church has no interest in a man's bodily welfare it denies God who created the body; if it neglects the training of the mind and the affections it denies the Holy Spirit, the Wisdom and Beauty of God. The common tendency of English religion is to emphasise morality at the expense of the other activities of the soul. God is perfect Goodness, but he is also perfect Beauty, and that we too often forget.

It is the duty of our church architecture, of our religious art and music, and of our services to express the Divine Loveliness. To consider only the last of these, we may perhaps claim that the ordered and dignified beauty of our English Liturgy and Offices not entirely unworthily reflects the beauty of Him it celebrates. Only too often, however, our hymns mar rather than adorn our services, as tawdry garlands disfigure the venerable pillars of the temple. We speak here not of the music—though much might be written under that head—but of the words. The responsibility rests, it is true, in some degree with the compilers of hymn-books who among many songs that are noble and fair, have included numbers of inferior and unworthy compositions. But above all, this unhappy desecration of the services of the church is due to the tyranny of the "good old hymns" and the apparently instinctive aversion of most worshippers to anything new or strange. Some of the "good old hymns" are indeed good, though few could be called old, but many are poor and sentimental in the extreme and owe their popularity to no merits of their own but to familiar associations and an almost magical power of evoking the cruder emotions of piety without even moving the will to action or the mind to thought.

What then are the marks of a good hymn? It must be first and foremost a song fitted to be sung by a congregation. That is to say, a devotional poem is not a hymn, for the devotional poem concentrates upon the individual and personal religious experience and is not normally appropriate for use in church. We should, as a rule, be chary of hymns with much "I" and "me" in them, though a few, like certain of the Psalms, express an universal emotion. "Glory to Thee, my God, this night," and "King of glory, King of peace" are of this kind, and though essentially spiritual songs, they have a rightly assured place in our hymnbooks. But the congregational use of hymns demands a certain impersonality; the author's feelings matter little, it is his theme and its expression which count. This is the outstanding quality of the Latin hymns, translations of which are the chief graces of our hymnals. "On Jordan's bank the Baptist's cry"; "Bethlehem of noblest cities"; "The Royal Banners forward go"; "Come, Thou Holy Spirit, come"; "Jerusalem the golden";—as we sing them our thoughts are upon God and His work, not upon our own feelings or those of the writer. And so our praises can be unforced, true and sincere. Perhaps the day will come when a hynnbook will recognise this essential distinction, and have its two divisions, one for hymns and one for religious poetry. Each has its purpose, and the use of the latter is not normally to be sung in church.

A second and essential quality of a Christian hymn is that it should be orthodox in doctrine. Our minds are influenced as much by what we sing as by what we hear in church. Hence it matters exceedingly that what we sing should be true, and we shall eschew those hymns which, like serpents among flowers, have insinuated themselves into even the best hymnbooks, and poison the mind of the unsuspecting Christian.

Finally, as we join in the hymns at church we must give attention to their meaning, and not allow ourselves to be carried away by a rousing tune or attractive melody. "Sing ye praises with understanding" is a precept never to be forgotten, for the ear of God is not pierced by sonority nor deflected by sweetness, but by the voice of faith and sincerity and love.

N. S. RATHBONE.

FUNDAMENTAL ISSUES.

We defend the rules and traditions of the Anglican churches, because we believe that by doing so we are defending Catholic truth. This is what is always in our minds, even when we appear most trifling. To introduce into our churches ornaments, ceremonies, and practices, on the authority of the Roman Congregation of Rites, logically implies recognition of the false claims of the Papacy, and, ultimately, submission to the dictatorship which has triumphed over half Christendom. The observance of the feast of the "Immaculate Conception," and the use of some of the medieval collects which imply the doctrine of "merit," would commit us to beliefs which are contrary to Scripture, tradition, and reason. It may seem a long way from Romanist ceremonies to Romanist doctrine, but experience has shown, in innumerable cases, that those who begin by looking to Rome as their liturgical authority, often end by finding themselves out of place in the Anglican Communion.

But while we are defending the fortress in front, we must beware lest we be betrayed from behind. If the English Church were what we wish her to be, the claims of Rome would attract few. But every compromise that we make with the world and the flesh shakes into the arms of Rome people whom we can ill afford to lose. It was, for instance, the efforts of Bishop Henson to make the Church safe for those who rejected the Virgin Birth and physical Resurrection of our Lord, that drove G. K. Chesterton to Rome.

There are three such compromises which threaten us at this moment. The first is the attempt at sentimental compromise with the sects, of which the South Indian scheme is the most dangerous example. That scheme assumes that the Methodists and the South Indian United Church are societies equivalent to the provinces of the Catholic Church: that the Methodist recognition service is equivalent to the sacrament of Confirmation: that the ordination of Methodist and Congregational preachers is equivalent to the ordination of Catholic priests. We know how urgently needed is the union of Christians in a Hindu country; we know how much devotion and how many years of work have been spent on this scheme. But because it was from the beginning based on false assumptions, we cannot but resist it to the utmost. Unity is vain unless it is unity in the truth.

The second compromise with which we are threatened is educational. Religious teaching is useless, unless the Catholic Faith is taught. Bible stories without doctrine, a humanist theism which regards our Lord as a hero rather than as a Saviour, lead nowhere: but these are what the majority of educated people think is what is meant by religious teaching, whether in the public school or the elementary school. We are threatened with a condition of affairs in which, as Mr. Athelstan Riley once said, those who want their children taught the Christian Faith will have to send them to a Roman Catholic school! Agreed syllabuses are a snare, because there can be no real agreement between those who believe that baptized children are members of the Church, whose instruction is to lead up to Confirmation, and those who believe that they are not really members until they are converted: and because, as the Bishop of Oxford has pointed out, religious teaching is of little value unless it results in active membership of the Church.

The third danger with which we are threatened is more fundamental still. Before we can teach our children the Faith, we must have children to teach! If the present fall in the birth-rate continues, the English race, and with it the English Church, will perish: the time may come when Britain will be mainly populated by Irish Romanists! Truth and freedom are no match for fertility: in the struggle for survival the rabbit beats the lion every time. We cannot alter the habits of the semi-pagan masses that surround us, but we can teach our own people, as the Romanists do, that large families are both a duty and a privilege, for which any sacrifice is worth while. Unless we do this, all that we stand for as a church, and all that we are fighting for as a nation, will be lost by sheer pressure of superior numbers.

C. B. Moss.

WORSHIP AND THE ARTS.

(*From a Correspondent*).

What many believe to have been a fruitful school-conference on the vital connexion between worship and the arts has taken place at Pleshey, the Retreat House for the diocese of Chelmsford. Under the chairmanship of Canon Widdrington the course had been ably designed not for hearers only but for doers, and as a thread through the whole ran the round of daily services in the lovely little chapel, a place of the most convincing beauty, the very antithesis of stuffiness and gloom. With its gleaming white walls, its quietly furnished blue-clad altar (a model for any village), its gay flowers set in earthen jars on the sanctuary floor, the glowing silver lamp, and a sense of homely spaciousness and serenity, this chapel must have played the part of a silent yet eloquent lecturer from which many will have learnt lessons to bear fruit in country Essex parishes.

Canon Widdrington enunciated the general principles involved—Order, Decency, and Beauty in Worship, synthesized into a whole, from which Beauty may not slip without grave damage. He reminded his hearers that the 19th Century had become the ugliest in the history of man; our churches had been stripped and scourged and then overlaid with meretricious commercial furnishings amidst which the artist felt he was irrelevant. Sincerity did not make up for amateurishness. He believed that there was a movement among literary and artistic people towards religion, for they were undergoing a profound disillusionment. Yet in our churches they were repelled by our slovenliness, bad reading, vulgar music, weak subjective hymns, but above all by our lack of technique. The services *bored* the average man. He believed that the reassociation of religion and the arts would be a necessary prelude to any revival of church going. We must be humble enough to submit ourselves to the artist's criticism, whatever his line; only then could we "pray upon beauty". We must, as a start, rid our churches of "all the stuff belched out of the factories of religious commerce."

Dr. Martin Shaw analysed the music of the average parish church. He pleaded for the quick-moving unison unaccompanied responses which Salisbury Cathedral and Westminster Abbey have now come to love, and he complained of the deadly "sameness" which must result from applying the Anglican chant to the fluid prose of all choral items of the quire offices. For the evening canticles he claimed that the *perfect* instrument was alternating verses of plainsong and faux-bourdons. Mere brightness was not enough, and he begged that through all the new and ancient material now at our disposal parish priests would "open the windows and let in God's air". Out of the discussion following, it was interesting to note what wide support was given to a suggestion that we should all learn to *say* the psalms beautifully and reserve our choral effort for, say, a carefully prepared faux-bourdon treatment of the canticles.

After a happy and hard-working practice for the singing of Mattins on the following day, the first lecturer in the morning was Mr. J. H. Arnold, on Music and the Liturgy. After a brief historical sketch, he dealt in detail with the People's part in the Eucharist —describing the musical side of the Parish Eucharist as he had seen it develop in a London church—, and quickly the conference was practising the brief items of dialogue which are one of its characteristics. Almost at once it was found that people were able to give vital responses to such an invitation as "Lift up your hearts" without the intervention of choir or organ. It was but one step to the traditional melody of the Creed, and quite soon the gathering was singing with vigour and good will the one melody which has been common to Western Christendom since the sixth century. Augustine sang it, Beckett sang it, Stephen Langton sang it; if any melody was "popular" in church it was this. (Here lecture was telescoped into choir practice, and in the end, Creed, Sursum corda, and Our Father were ready prepared for the Eucharist of the closing day.

The afternoons were usually left clear for recreation, but individual priests were only too ready to practise their parts of this or that service, to discuss methods of familiarising their parishioners with the new-old instrument of free-flowing prose music, or to ponder the excellent stock of literature, service books, and music which had been laid out on the library table.

Tuesday evening was devoted to the showing of an exceptionally fine set of lantern slides with a running commentary

by the Rev. J. A. L. Hardcastle of St. Mary's, Primrose Hill, on liturgical architecture. It is remarkable how such a truly catholic collection can have been achieved, even including examples of worship in early tractarian days. If the lecturer left a single word in our minds as the basic essential of beauty in the arrangement of our churches it was " spaciousness." Happily the series, opening with St. Clement's in Rome, closed with a charmingly intimate portrait of the greatest liturgical scholar the English Church has ever known—Walter Howard Frere.

After " choir practice "—everyone was in the choir—the next morning's lecture was preceded by a processional singing of the Litany to the chant of the Sarum Processional. Starting from before the chapel altar, the procession moved out by grass paths and lawns, sometimes almost hidden behind Michaelmas daisies and autumn roses, always bathed in sunshine, till at the words " Son of God, we beseech thee to hear us", the priest with his cross, tapers, and chanter at the head of the procession had reached the large garden cross under its penthouse. Here " Our Father " and the first collect were said. Thence to the moving strains of " O Lord arise, help us . ." the pilgrimage returned to the chapel, arriving at the altar for the second collect. How perfectly the Litany is designed for " pilgrimage " use.

Mr. S. Dykes-Bower (who is responsible for the dignified nave-altar in Gloucester Cathedral) addressed the School on the Setting of Worship. He claimed that, whether we liked it or not, the eye was a delicate instrument through which the individual worshippers could not but be drawn, taught, or repelled, by architecture, furnishing, and ceremonial. He drew an alarmingly accurate picture of the "average" village church, but he believed that there is now a quickening of awareness of the arts, of which the Church *must* take notice, and that though worshippers had declined, casual visitors had increased, looking at our churches with intelligent interest. Of all opportunities, the one best worth exploiting was the native beauty of our parish churches. He was convinced we had now reached the stage for intelligent restoration and ruthless destruction, not only of dirt, but of masses of unworthy lumber. " Every church must have white walls unless there is an exceptional reason to the contrary". " Try and cut out your ginger pitch line, or pickle it", " altars are usually too short and too high ; don't let them be unvested except on Good Friday", " frontals must not be drab and " commercial, nor altar ornaments brassy". " Turn out that Glastonbury chair in the sanctuary and substitute a simple antique domestic one". These and many other hints were characteristic of the lecture, which was received with enthusiastic interest and was keenly discussed.

That evening Mr. Gillie Potter made a strong appeal on the " Voice of the Clergy", both in " priesting " and " preaching". He spoke of omnipresent counter-attractions of an artistic nature—" even our magazines are gaining in beauty", and claimed that people are not going to be content with the dry bones of a stuffily perfunctory Mattins. As a convinced sacramentalist, he spoke of the solemn sense of awe which is unmistakable in a church where the Eucharist is celebrated frequently in the week. There, he pleaded, " please do not copy the Roman priest whose job is to speak a foreign language". After an almost passionate appeal to priests not to forget how, unconsciously, they may be affecting comparative strangers through their ministrations at baptisms, weddings, and funerals, he gave good advice to clergymen on the use of their voices. " Above all, never be *parsonic*".

Religious Drama in the Parish was most ably represented by Miss Potter. Her exceedingly good paper cannot be summarized here, but it is much to be hoped that it will be published and widely available. If a central thought could be picked out, it would be the utter necessity for the player's " self loss " in his part.

After dramatic readings from Charles Williams's " Judgment at Chelmsford," much was learnt by Miss Potter's kindly criticism of prepared readings of scripture by members of the school. It was a remarkable evidence of the good fellowship of the conference that clergy welcomed criticism from fellow clergy and laity alike.

Early on the Friday morning the conference closed with the singing of the Eucharist, at which the lessons of the previous days were thankfully remembered and brought into force. It was perhaps surprising, even to the school, to discover with what completely satisfying effect the Eucharist may be sung without the aid of " choir", hymns, or organ.

It is hoped to repeat the experiment of a school-conference.

COMMUNIO SANCTORUM AS AN ARTICLE OF THE CREED.

Dr. F. J. Badcock, in the second edition (1938) of his *History of the Creeds*, has a theory about this article which ought to be more widely known than it is at present. It is as follows :—

Both in Greek and Latin the genitive case can equally well be masculine or neuter; Bishop Pearson, who takes it as masculine, admits that it might be neuter. But his own explanation is not satisfactory, because he gives no less than seven different applications of the article, viz. to the three persons of the Holy Trinity, to angels, to real and nominal saints and to saints departed. Now Dr. Badcock makes an overwhelming case for the genitive being neuter. If so, " holy things," as so often in the liturgy, refers to sacraments. We note first that in the Apostles' Creed the " Communion of Saints " follows the "Holy Catholic Church," but in the Creed of Nicaea " One Holy Catholic and Apostolic Church " is followed by " One Baptism for the remission of sins." This at least makes his view plausible. The Creed, he says, contains truths, belief in which is necessary to salvation, and therefore this clause ought not to refer to such an incidental thing as the mutual intercourse of saints, the living with the living or the living with the dead. If the phrase is only a synonym of the Catholic Church, or as Trent says, a kind of explanation, then the two clauses would not be separated, as they sometimes are in local forms of the Creed. Now he maintains that the origin of the clause is in the Greek language and that it travelled from Asia Minor to the West by the continental road. *If he is right in this, his explanation must be accepted.* It is undoubtedly the case that in Greek the sense " communion *with* holy persons " would be expressed not by the genitive, but by a preposition with the appropriate case. Grammatically of course the communion of holy persons might be (in Greek or Latin) equivalent to the Church. It was not so understood by Niceta of Remesiana (the probable author of the *Te Deum*) who in a sermon asks : " What is the *Ecclesia* but *sanctorum omnium congregatio* ?" and goes on : " So in this Church you believe you will obtain *communionem sanctorum.*" Plainly here the two phrases are not synonymous. In the Church you obtain not the Church but the participation in the sacraments of which the Church has the exclusive possession ; you cannot get them from the heretics. As stated above, it is certain that " holy things " can refer to sacraments. One more striking confirmation of Dr. Badcock's view is found in a trilingual (Anglo-Saxon, Norman-French and Latin) MS., of c. 1125 A.D., now in the Library of Trinity College, Cambridge. Here the equivalent of " La communion des seintes choses " is *Sanctorum communionem.* His conclusion is the Creed of Basil meant this in Greek, the Creed of Niceta meant the same in Latin, and when the Creed went westwards, it was similarly understood.

I have summarized Dr. Badcock's contention, so that it may be discussed : I do not see myself how it can possibly be refuted.

G. C. RICHARDS.

THE HOLY GHOST.

There are those who are very reluctant to admit the idea that the Holy Ghost has any part in the Eucharist : they must surely have strange notions of the Holy Trinity. These for the most part attach great importance to the teaching of the Roman Church. What then do they make of this prayer which the latter prescribes a part of the priest's preparation for Mass ?

" Descendat etiam, Domine, illa Sancti Spiritus tui invisibilis incomprehensibilisque majestas, sicut quondam in patrum hostias descendebat, qui et oblationes nostras corpus et sanguinem tuum efficiat." E. G. P. WYATT.

INCENSE—SOME HISTORICAL AND PRACTICAL CONSIDERATIONS.

Prejudice in regard to the use of incense in the services of the Church of England dies hard. Yet its use in England has never been entirely neglected in spite of popular suppositions to the contrary.

Bishop Andrewes' censer in the reign of Elizabeth is well known. There is also the Coronation Procession of Charles II in which a Censer is in use. After the Restoration we find Bishop Sanderson providing a censer in his chapel.

At the opening of the 18th century (circa

1703), we read too that Bishop Lloyd of Worcester issued a form for the Consecration of Churches. Amongst the Ornaments which may be dedicated are a pair of Candlesticks and a Censer. The form of dedication is as follows :—" While the Bishop receiveth them (candlesticks) and placeth them upon the Altar, the chaplains shall say, ' Thy word is a lantern unto my feet ; and a light unto my paths.' So likewise when a censer is presented and received the chaplains say, ' While the King sitteth at his Table : my spikenard sendeth forth the smell thereof. Let my prayer be set forth before Thee as the incense : and let the lifting up of my hands be as the Evening Sacrifice.' "

At Ely Cathedral a censer was in use as late as 1778. Its use was discontinued not on liturgical grounds, but, because the incense affected the nostrils of the Dean !

The Catholic Revival has resulted, amongst other things, in a growing use of incense in the Anglican Communion. But with few exceptions this modern revival is a copying of current Roman practice. Much modern Latin ceremonial is a meticulous elaboration of late mediaeval practice. The use of the censer is a case in point. Whereas the mediaeval rites prescribe the censing of the altar simply as, three swings in the midst of the mensa, three in each corner and a further three in the front of the altar, Rome now says the altar must be censed with twenty-five swings of the thurible ; some of which are double and some single swings. The subtleties of double and single swings together with the clinking of chains produces a fussy and effeminate ceremonial which is far removed from the original austerity of the Roman Rite.

Ordo Romanus Primus, written in the eighth century (and in regard to incense prescribes the use of the 6th century), shows us that a censer was borne before the Pope as he entered at the Introit but the altar was not censed. At the reading of the Gospel incense was carried in the procession to the ambon but, the Book of the Gospels was not censed. There was no censing of persons or oblations at the offertory.

In the stately rite in present day use at the Cathedral Church of Lyons, large bowls or censers stand in the sanctuary and these are replenished at intervals during the mass. Portable censers are used in the Lyonnaise rite but only at the Gospel and the Offertory.

Certain of the monastic rites still conform to mediaeval usage rather than current Latin ceremonial.

For example, in the Carthusian rite incense is only in use on Sundays and festivals. The altar is censed in a manner similar to that of English mediaeval usage ; there is no censing of persons, and the censing of the oblation at the offertory is very simple and restrained.

The attempts made at the end of the last century to regulate the reviving interest in ceremonial in the Church of England were misdirected ; and particularly in regard to the use of incense were based on insufficient historical knowledge. Those attempts aimed at the suppression of ceremonial rather than at giving guidance and direction to the zealous but sometimes mistaken "ritualists." Ceremonial ought not to grow unchecked and along lines that cut across the structure of a rite.

The Indian Liturgy of 1933 has given rubrical directions as to the use of incense and the manner of censing. The censing is to be done on the "long chain," and this is certainly more in accord with earlier practice. It would be well if some regulations could be issued for the Provinces of Canterbury and York. In the meantime where incense is used in our services it should be employed in a manner consistent with the structure of the English Rite. It does not seem consistent with the English Liturgy that there should be censing during the Prayer of Consecration. Such a ceremony is not part of the original Roman Rite and was only officially enforced after 1570. As the late Mr. Edmund Bishop remarks in his Essay *The Genius of the Roman Rite,* " The ceremonial parts of the old Roman Mass are over, just as the sacrifice is about to begin." We are, of course, not bound to observe the use of the Roman rite either in its modern or ancient form. But we shall do well to heed the criticisms of scholars within the Latin Communion. For scholarship in these matters whether Roman or Anglican is based on history and therefore on facts.

To sum up, the " ceremonial " moments for the use of incense during the Eucharist in East and West are :

(1) at the time of the Gospel,

(2) in connection with the Offertory.

The censing of the altar and the celebrant at the beginning of the Liturgy belongs to the later part of the middle ages. Its use might well be dispensed with ; over-elaboration in ceremonial only serves to defeat its own ends.

AN INDIAN CHURCH IN BOMBAY.

It might be of some interest to members of the Anglican Society to hear something about the work of a Church in Bombay, where the principles which the Anglican Society stands for are as far as possible put into practice. For two years I had the happiness to be priest-in-charge of this Church. The congregation of not more than one hundred and fifty lived scattered all over Bombay and its suburbs. The people worked mostly in mills, factories, or on the railways. A few were school teachers and there was one professor of a large Christian College. For the most part the members of our congregation were very poor, and apart from the teachers the average income of the men was not more than about thirty rupees a month. Most of the families lived in one room. This is true of the majority of Indian families in Bombay, and will give some idea of the terribly low standard of living in India.

The Church building in which this small congregation worshipped had had rather an interesting history. It was originally built as a Baptist Chapel towards the end of the last century. After some years the Baptist Mission was unable to carry on, and the building was sold. It became first of all a ghee factory and then a wine and spirit warehouse. In 1929 the building was again up for sale. The Diocese of Bombay purchased it, and it was dedicated as a Church for the use of two Indian Congregations (Urdu and Tamil). Apart from the ugliness of the building itself—it was of the pseudo-Gothic type—it had been furnished with very little taste. The building was rectangular, but with no proper chancel or sanctuary. In order to make a sanctuary three very steep and narrow marble steps had been set up at the east end. On these steps stood the altar. This was only six foot long with two gradines, four candles and a brass cross. Behind the altar a dull dark blue curtain hung on the wall. Altar rails of wood with ugly iron supports stood close to the altar steps, and made the administration of the Holy Communion difficult, if not dangerous. The rest of the Church was full of ungainly pews salvaged from an old Church, which some years earlier had been razed to the ground. The window spaces at the east end and on both sides of the Church were filled with iron bars, probably a relic of the warehouse days. From this description it can be imagined that the interior of the Church was far from pleasing. But it was not difficult to see that something could be made of it. The building had some merits. It was large and airy—a great blessing in the East—and there was plenty of light. The first thing we did was to remove about one third of the pews. Our congregation was only a small one, and so the pews which were left were more than sufficient for our needs. We then set to work on the sanctuary and altar. The top altar step and the gradines were removed. We had the altar extended a foot both ends and set up four riddel posts. As the sanctuary was square with two open window spaces on either side of the altar at the east end, the traditional "English" altar seemed to be what was required. The dorsal, riddel curtains and frontal were made by a sewing party especially formed for the purpose from the congregation. The altar rails were moved back several feet and reconstructed with wooden supports. In constructing the riddel posts and altar rails we were careful to base them on Indian designs. The results of these alterations were very satisfactory, and we felt that something had been accomplished. Another improvement we made later on was the removal of the iron bars from the two east windows and the setting up of carved woodwork windows of Indian design. These new windows were a memorial to a former priest-in-charge of the church. A few good prints of paintings by Indian Christian artists, an Indian sanctuary lamp, and the whitewashing of the walls with a faint blue tint, such as one commonly sees in mosques in India, helped to give the Church an Indian appearance. Reference has already been made to the ladies' sewing party. Besides making the altar frontal, dorsal etc. for ordinary use, they also made a Lenten array of unbleached cloth, a festival chasuble with orphreys of Indian embroidery, and a paenula for use in Lent. In connection with this perhaps it is worth while mentioning that when I first went to the Church I found a complete set of chasubles in the usual Roman colours, which had been sent out by a certain society in England. Three of these were of the bad "cut away" Gothic shape, and the other one of a worse Roman shape. The latter I consigned to a fire, and another I set aside to be cut up for alms bags. I would like

to say here that if anybody ever thinks of sending out old unwanted vestments to the Church overseas, please do not do it. If you must send something, please only send your best. But it is far better to let the people overseas make their own vestments. What is suitable for this country is not suitable for a country like India. Our Christians in India ought to be encouraged to use their own beautiful needlework in the adornment of their sanctuaries.

As most of our people lived some distance from the Church, it was impossible for most of them to come to Church more than once on a Sunday. Our Sunday morning service was at 9.30 a.m. We had to fit our time in with the other congregation. This service was Mattins on the second and fourth Sundays of the month and Holy Communion on the other Sundays. I found this arrangement in existence when I first went to the Church, and I decided to keep to it, as on the second Sunday in the month I had to celebrate for a small congregation in an outlying district. For the Communion service we used the 1662 rite (in Urdu) as it stands, with the exception of the shortened Commandments or Summary of the Law, omission of the Collect for the King, and of course the long Exhortation. Thus the people were able to follow the service quite easily in their prayer books. Most of the service was said, but we sang the Kyrie and ghazls or bhajans (Indian hymns) in the usual places. We intoned the Collects and the Gospel with the Sarum inflections. The latter sound very well in Urdu. I should have liked to have intoned the Gospel in the same way that the Moslems intone the Quran, as I think that we should use everything Indian that we can in our Indian Churches, but though I made enquiries about the Moslem way of intonation, I did not feel competent to do it myself, and I was advised that some of our people who were converts from Islam might not appreciate it very much. However I do feel that an Indian priest who understands the Indian way of intonation might very well try it.

During my second year at this Church I was fortunate to have the help of an Indian deacon. He took the part of the deacon in the Communion service, reading the Epistle, Gospel, and Exhortation. The sacred vessels were always prepared before the service, and brought by the deacon to the priest at the Offertory. The other assistant ministers were the Crossbearer and two servers, who were all vested in albs, amices, and girdles. About twice a year we had a combined service of the two congregations using both languages. On these occasions we always had the three sacred ministers. On festivals we had a procession before the Eucharist, and the whole congregation took part in this. We had no choir, but the congregational singing was good. After the morning service on festivals we usually had a "chapani." This is a social gathering much loved by Indians, in which refreshments are taken, and different people take it in turn to sing religious songs. On Sunday evenings we had a short non-liturgical service consisting of a lesson from the Bible, an instruction and intercessions. On Wednesday evenings we usually held an evangelistic meeting outside the Church. For this we had a team of eight men who took it in turns with the two padres to give a short address to the small crowd which would gather round. Our Church was on a main road, and with some music and singing it was not difficult to gather a small crowd. As a result of these meetings we hoped to get enquirers from amongst non-Christians.

With regard to the worship of the young Indian Church I think there are two important observations to make: (1) There is amongst the best Indian Christians at the present time a strong movement towards indigenous worship. With all due respect to the old missionaries there is no doubt that in the past they made their converts not simply Christians, but European Christians, and Indian Christians became alienated from their own culture. The Sadhu Sundar Singh once said, "The water of life has hitherto been offered to thirsting souls in India in a European vessel. Only when it is given in an Eastern bowl will it be accepted by simple men and women who seek the truth." It is up to the Church to encourage this movement towards indigenous worship amongst Indian Christians. Everything that is good in Indian art, music and culture should be baptized into the Church. There is an old tradition which says that of the three Magi who went to find the Saviour of the World at Bethlehem, one came from Persia, one from China, and one from India. They brought with them the particular gifts of their own countries to offer to the Holy Child. In the same way surely Our Lord wants the different races of the World to bring to Him their own particular gifts

of art, music and culture, and not simply those of other countries.

(2) For the present I think that it is best that the 1662 Rite should be used in the Indian Churches. There are translations of the 1662 Book of Common Prayer in all the main Indian languages. The older Christians are familiar with this service, and if they are literate they should be taught to follow the service in their prayer books, and take their part in it. The time will come however when the Church of India, Burma and Ceylon will have to draw up a Liturgy that will meet the special needs of India. One diocese (Ceylon) has already done this. There is also a Liturgy in use in India known as the Indian Liturgy. It was drawn up by Father Winslow and others, and is in use with the sanction of the Bishop in the Christa Seva Sangh and Christa Prema Seva Sangh Ashrams at Poona. It is a very good Liturgy, based largely, I believe, on the Liturgy of St. James and the Liturgy of the Syrian Church in India. A liturgy of this type is, I think, what the Church of India will have to have in the future. In conclusion, I think that it is true to say that the Anglican Church, with its appeal to a primitive Catholicism, its loyalty to tradition, and its power of adaptation, has much to offer to India.

A. G. Lough.

ON A RECENTLY VACATED SEE.

The late Cardinal Hinsley was deservedly more popular outside his own communion than any other English Romanist bishop since the new hierarchy was set up in 1851. But his death created an extraordinary situation which has no modern precedent. The new head of an important section of the English nation will be appointed by an Italian, at a time when England is at war with Italy! The Pope is not, of course, an Italian subject: but it cannot be denied that he is an Italian by birth, education, and surroundings. The chapter of Westminster Cathedral recommends candidates, but the Pope is not bound to appoint any of them, any more than when Pius IX appointed Manning. It is difficult to suppose that the new Archbishop of Westminster will not have Italian sympathies: at a time when the future of Italy is at stake, and when the interests of justice, as well of the allied nations (particularly Greece, Yugo-Slavia and Ethiopia), will require that Italy must be stripped of territory inhabited by other races whom she has misgoverned. This situation has not occurred before, because we have not before been at war with Italy; but it might equally arise, if the Pope belonged to any other nation. The effect of it on proposals for reunion, and on the influence of the Roman Communion in England, ought to be carefully considered.

C. B. Moss.

BOOK REVIEWS.

"Baptism and Confirmation," by G. C. Richards, D.D. [S.P.C.K., 2/6]

Dr. Richards has given us a great deal of useful historical data on a very important subject; and he has made readily accessible some things which have involved a deal of research on his part.

Following on the lines of the late Dr. A. J. Mason, our writer holds the view that Baptism makes a man a Christian, and Confirmation bestows upon him the Holy Spirit.

Certain problems connected with present day forms of baptism are discussed; and Dr. Richards considers whether or no the parish priest has the right to refuse baptism in the case of a child whose God Parents are non-communicants.

Father Gregory Dix comes in for some not unmerited rebukes on account of his anti-Anglican animus; indeed some will feel that that learned monk has escaped too lightly at the hands of our writer.

This book comes most opportunely at a time when certain proposals connected with reunion make the question of baptism and confirmation one of more than ordinary importance. Dr. Richards has combined sound scholarship and upheld the true Anglican position in this very vital matter.

"The Church of the Eastern Christians" by N. Zernov, Ph.D. [S.P.C.K. 3/6].

The ordinary Churchman who wishes to learn something of the Eastern Orthodox Church will find this book of great interest and most helpful. Dr. Zernov is well known in Anglican circles and he writes as one who is familiar with the outlook of Anglicans as well as that of his own church.

The book is divided into two main sections. One deals with the history of the Orthodox Church; while the other section is theological. In this last section the differences of outlook between East and West are discussed. The writer also gives us the history of the various attempts made towards reapproachment between Canterbury and Constantinople. Of peculiar interest is Dr. Zernov's statement that, the whole anaphora or prayer of consecration is regarded in the East as the act of consecration, and not just the words of the epiclesis (p. 37).

Professor Zernov rebuts the suggestion that is often made against the Orthodox Church in regard to its alleged lack of missionary spirit and evangelistic zeal, and he shows us the missionary enterprise that has gone forth from Orthodoxy. If we have a criticism to make it is that, perhaps, the book is written too much from the aspect of the Russian Church rather than from the Orthodox Church as a whole.

CORRESPONDENCE.

THE ANGLICAN SOCIETY.

SIR,—Once again the suggestion has been made in the columns of *The English Catholic* that the outlook of the Anglican Society is too rigid. But is this really true? Our Society exists to maintain the integrity and authority of the Prayer Book both in rite and ceremony.

The authority of the Prayer Book is threatened from two opposite directions. On the one hand there is a section of the clergy that looks for guidance in public worship almost entirely to modern Roman Catholic practice. The number of priests who clearly and definitely adopt this standpoint in principle is small. The pull towards Roman conceptions of Catholicism, however, extends much wider. The term "Catholic" has rightly a great fascination, and the appeal to what is Anglican is felt to be insular, provincial and nationalist, especially when the international and absolute claim of Christianity is most in need of assertion.

It is believed by the advocates of this outlook that to approximate ceremonial and ritual to the regulations of the Roman Congregation of Rites is to take a definite step towards reunion with the Latin Church. But students of liturgy are fully aware that Rome is quite unaffected by such superficial approximations. The Roman Church indeed recognizes many rites: the essence of its claim is Papal supremacy. If that be admitted, latitude in liturgical practices is gladly conceded. The Malines Conversations made this quite clear.

The other threat to the principle of the Prayer Book, as the only book and liturgy to be used in the Church of England, comes from those who maintain in a characteristic British way that forms of service do not matter much so long as they bring people to church.

The rigid Romanist therefore, and the hearty antinomian, the "Spike" and the "free-lance" moderate, each contributes his peculiar quota to the general chaos.

In the face of this anarchy our Society must be prepared to meet the charge of being over rigid on the part of those who have little sense of loyalty and order in the Church of England.

It is surely the paramount duty of the Anglican Society to maintain the claim of the Church of England to regulate rites and ceremonies, and to require obedience to its declared regulations. Amongst other things we ought to maintain a scrupulous adherence to the rubrics of the English Rite particularly where these affect ceremony. The church that gives a priest his orders has the right to order what he shall say and do at the altar and in his other ministrations.

The laxity with which the oath of canonical obedience, taken at ordination and institution, is viewed, does serious spiritual harm to the clergy and greatly hampers their influence among the laity. The suspicion that the priest is a law unto himself, whereas he should be a man under authority, weakens the priest's claim to preach truth and righteousness more than is generally realised. Much lost ground would be recovered for the Church of England if the Parish priest openly and clearly based his usage in rite and ceremony on the prescription of the Prayer Book. C. E. POCKNEE.

Taverham Rectory, Norwich.

September 26th, 1942.

"HOW DID IT HAPPEN?"

I am grateful to Mr. Hoskins for his courteous answer, but am dealing privately with the alleged evolution of the tippet from the liripipe of the hood, as I don't think you would care to burden your columns with further lengthy argument on a purely academic matter.

For the rest, may I say that I quite admit that the tippet was probably seldom used in Quire *by any* in Elizabeth's reign. It was certainly merely optional (Canon 58 says "may" for non-graduates), but I cannot believe that the *intention* was to allow it for non-graduates *and forbid it for superior grades*, for that, as Euclid says, would be absurd.

I also admit that Canon 74 does actually use the expression "being Priests or Deacons" for those who are allowed *as dignitaries* to wear the tippet with their gown, but I maintain it to be a rather careless equivalent of the Latin version "in sacris ordinibus," and if it were possible for "Deans, Masters of Colleges, Archdeacons, and Prebendaries in Cathedral and Collegiate Churches" at that date to be in Deacon's Orders only it must at any rate have been very unlikely.

It is true that the Church of Ireland allows deacons to wear "the customary Scarf of plain black silk" upon the Surplice, but no argument can be based upon that. The dates of these Canons (1871 and 1877) were days of Egyptian darkness in such matters, as the use of the word "scarf" shews.

To maintain that our Canon 74 in saying that "all other Ministers . . . shall also usually wear the like apparel as is aforesaid, *except Tippets only*" means "except *silk* Tippets only" is quite unjustifiable. The only reasonable interpretation is that the inferior grade must *not* wear their tippets with their gowns. I am not the first person to call the tippet "sacerdotal." R. F. BOROUGH.

Bradburne Vicarage, Ashburne, Derbyshire.

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